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FEBRUARY • 1944

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(Pages 24-25)

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The Missionary Herald

At Home and Abroad

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(See pages 24—25)

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I HOLD that Christians are responsible for endeavoring to apply the principles of their faith to the actual problems of life, regarding them not as a source of direct instructions, but as an indication of the goal to be aimed at and as a standard of judgment to which policy must be referred.

WILLIAM TEMPLE
ARCHBISHOP OF CANTERBURY

CHRISTIANS MUST ACT!

IN his biography of Sir Walter Scott, Lockhart describes an after-dinner conversation in which the Principal of St. Andrew's was lamenting that he had never seen Byron.

Immediately Sir Walter launched into a long description of Byron's beauty.

"But," said Scott at last to the Principal, "the available prints give you no idea of that beauty; *the lustre is there, but it is not lighted up.*"

This, we dare say, is the unhappy condition of much Christianity today. The natural lustre is present but it has lost its radiance. And we suspect that the attempts to restore it by various liturgical and "beautification" devices will fall short of their purpose.

Coleridge comes closer to pointing up the real solution when he says in his "Aids to Reflection" that "to restore a commonplace truth to its first uncommon lustre, you need only translate it into action."

The author of our favorite Scripture passage put it more simply when he wrote—"Faith without works is dead."

Happily the churches of our Fellowship have always provided themselves with avenues and channels for "action to match the Gospel," and they were true to their tradition when they launched the Council for Social Action.

Through the leadership of the Council and its many committees, every church member has been invited and encouraged to become a practicing Christian missionary in his own town, his country and in the world!

Countless churches and individual members, intrigued by the socially intelligent leadership of the Council (such leaders, and others, as the contributors to this edition of the *Herald*), have not only rendered inestimable Christian service to their fellow-men under its auspices but, in the process, they have rediscovered and repossessed the "first uncommon lustre" of their faith!

In the calendar of our Missions Council, February is the month in which we particularly emphasize the program and projects of the Council and its committees. And we happily dedicate this edition of *The Missionary Herald* to the Council and its new Director, the Reverend Ray Gibbons.

Andrew Vance McCracken

Courtesy of *Look* magazine

FAITH

By John Coleman Bennett

Faith is central in the Christian experience.

But faith that does not become translated into action in the interests of justice, into striving for a world community organized for the sake of all the people is a sentimental counterfeit.

Thus social action becomes pioneering in the development of a more Christian society.

It is not identical with social service.

There are tasks to be done within any social order that have as their purpose the improvement of the conditions of life for individuals and families, the relief of specific forms of distress, the rescue of as many people as can be rescued from the ill effects of existing institutions.

These remedial tasks are forms of social service.

Social action looks beyond these to the changing of the basic structures of the world's life.

It seeks to overcome the causes of poverty. It challenges the existence of the system of racial segregation. It is concerned about

the development on a world scale of political institutions which will end the nightmare of international anarchy and war.

Social action is inevitably more controversial than social service.

Everyone believes in rescuing the victims of society but when we try to reorganize society so that there will be many less victims, we run counter to the interests of those who profit most from the way things are now organized.

Moreover, we arouse fear in all those who are made to feel insecure by the thought of the unfamiliar. There is always something to be said on their side because when one weighs the imagined dangers in the new over against the known evils in the old, it is easy to say that the old is better—especially if you are among those who have been shielded from the worst evils in the old.

Social action is not an optional matter with Christians.

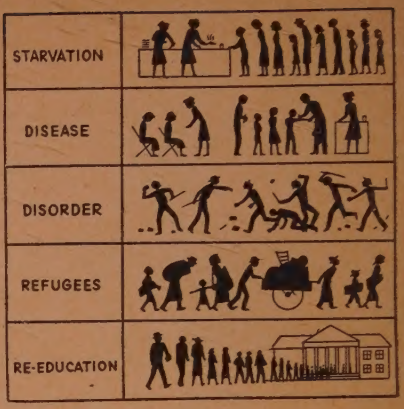
They may prefer to let what seems to them to be well enough alone, but if their eyes are open to the facts they find that God moves them to social action as well as to social service.

God, who speaks to us through Jesus Christ and through the prophets, who prepared the way for him, is concerned about the condition of all of his people.

And God judges us by the attitude we take toward the economic need of others. He judges us by the extent to which we share the racial pride of the arrogant white man. He judges us by our willingness to pay the price for peace.

If the demand of God upon his people to undertake these tasks which we associate with social action were not clear to us from the reading of our Bibles, it should be made clear when we observe the events of our time.

There may have been a time when



Here are a few fundamental problems demanding our Christian study and action

a cautious conservatism had wisdom in it—when there was some chance of holding fast to stable structures in order to avoid unknown evils.

It is no longer possible to do that.

Take one example. If we do not organize American life so that we solve the problem of unemployment in the years following this war, we will not be able to hold fast to a system of which we can say that at least it has the advantage of working.

We will find ourselves drifting to complete social disaster.

The people of our generation know that poverty and unemployment are not necessary. They will demand that government in coöperation with industry solve these problems.

If government in coöperation with industry fails to do so by democratic means, people will follow any leaders who promise to get results with or without democracy.

We are in what is often called a "revolutionary situation." The people will not meekly accept the consequences of the business cycle

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John Coleman Bennett is Professor of Christian Theology and Ethics at Union Theological Seminary, New York City.

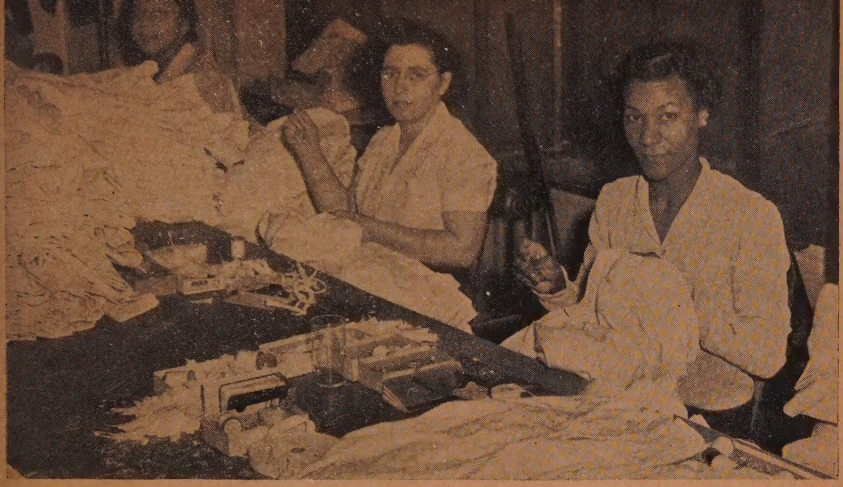


Photo by Katherine Joseph

Our churches must be interested in whether industry gives all workers the fair treatment and good working conditions to which they are entitled as citizens in a democracy

aggravated by the dislocation of the world's economic life.

Our churches are in a position here to prepare the minds of their members so that they will be willing to accept the changes without which the problem of unemployment will not be solved.

The churches do not have a "Christian economic system" to recommend, but they are experts concerning the effects of any economic system upon persons.

And they are experts concerning the ways in which men of all classes seek to cloud the issue to their own advantage and to postpone the day of decision.

Every church should concentrate upon the ways in which its own members cloud their own minds about these things.

Churches which have a labor constituency should concentrate upon the sins of Labor and not upon the sins of the middle classes. Churches which have a middle class constituency should concentrate upon the sins of the middle classes and not upon the sins of Labor.

This is one of the things that it means to be a Christian church.

And in these critical months and years it is the function of our Council for Social Action to help our churches to face the facts about themselves and about their world which will prepare their members to make the right choices as Christian citizens.

Our Congregational Christian Fellowship may well be thankful that we have an agency charged with that task.

And it is not faithful to its commission unless it disturbs the complacency of all of us by continually reminding us of facts and problems which we prefer to forget!

"I am convinced this is the time for the church to rediscover, reassess and reaffirm its ideals and convictions.

"We must make a deliberate choice—whether we will translate our verbal declarations of faith into tangible deeds of action or whether we are content to forfeit our right to keep faith with the future."

WENDELL L. WILLKIE

Business . . . ON A HEMP STRING!

By Dorothy P. Cushing

THE exotic sounds, smells and colors of the Oriental bazaar closed in unnoticed around the slender figure of the blonde, blue-eyed American woman.

She was bicycling cautiously along, avoiding a milling mixture of water buffaloes, cattle, hawkers, shoppers, dogs and bullock carts in the city of Ahmednagar, India.

Nothing in her immediate surroundings claimed her attention, for her mind was struggling with a problem of human need and suffering that surged daily about her very doorstep.

Edna Johnson Long, wife of Loy Lewis Long, missionaries in Ahmednagar, had returned in 1936 from a furlough in America to find many of the people of that Indian city in the grip of grinding poverty, made worse by a semi-famine condition.

Although both the Longs had added to their already heavy schedule the work of famine relief, there nagged persistently at the mind of Mrs. Long the feeling that somehow she must do something practical and permanent to relieve the tragic economic situation of the Indian women around her.

It was of this that she was thinking deeply on that particular morning as she pedaled through the bazaar.

Her eyes rested for a moment on a very familiar sight—the customary two-wheeled bullock carts stacked high with sisal fibre.

Edna Long, founder of the Sisal Fibre Industry dressed in articles made by the Industry

For centuries these sisal plants had been sold to the local Mang outcastes to be made into rope. Outside of that they were looked upon as "just weeds" which grew in prolific abundance.

Back home again, Edna Long's mind still refused to give up the search for a solution to the problem of the women about her. "There is something that can be utilized to change this terrible situation if I can only think of it," she kept repeating.

Once, in Manila, she remembered buying a hand-woven bag, attractive in style and color. It was made of a fibrous material.

Fibre . . . Fibre . . . Fibre! Ideas began to click.

She bought a cartload of sisal fibre and began experimenting. Night after night she worked with it, soaking and manipulating it until her hands were sore.

Among many other handicaps, she lacked sufficient quantities of water. It was the dry period. But water was very necessary to wash the fibre clean.

"You are wasting your time, Edie," prophesied her friends pessimistically. "Sisal fibre is good for nothing but rope-making. Besides, only the lowest outcastes will touch it."

But Edie Long persisted stubbornly. When women came to her door now, pleading for help, she gave them a bunch of fibre with instructions to work on it until they had created something out of it. Women of all castes came and not one refused to work with the fibre.

Soon they were turning out belts, bags, sandals, and many other saleable and beautiful articles.

That was just the beginning. In one year alone a total of 97 persons were taught the sisal fibre crafts. Visitors came from all over India to study the work of the little Fibre Industry—congressmen, teachers, government officials, industrialists and missionaries.

The government became so interested that its Department of Industry sent a fibre expert down to aid Mr. and Mrs. Long in their research.

A dye expert came to help discover dyes that would produce fast colors. Government went even further. Through its Department of Industry it financed an outgrowth of the Industry which is called Sisal Fibre Institute and constitutes a little training school where Indians and others are taught how to utilize the materials and to make articles which can be manufactured in homes with a minimum of supervision.

A sisal fibre worker from Wai Orphanage

An Indian woman worker sews sisal fibre hat

Small articles from the Industry's early days

For this Institute, the government provides a monthly scholarship to 15 selected Indian students who are later sent around India to teach others what they have learned!

The Sisal Fibre Industry, where the Indian workers are able to earn above the average wage of the community, is a non-profit making coöperative enterprise. Workers are paid on a piece-work basis. Last year the Industry was able to distribute a bonus to all workers employed for a year or more.

Also true to its Christian founding and spirit is the Sisal Fibre Industry Medical Coöperative to which the workers pay one *pice* (one-half cent) for membership—taking care of all their medical and hospital bills.

Since the introduction of this Medical Coöperative, the death rate has been appreciably lowered. Coughs, fevers, pains are now reported on the first day, whereas prior to the Coöperative workers would be prostrate from pneumonia or malaria before seeking help. Typhoid and cholera innoculations are also made available for all workers and their families.

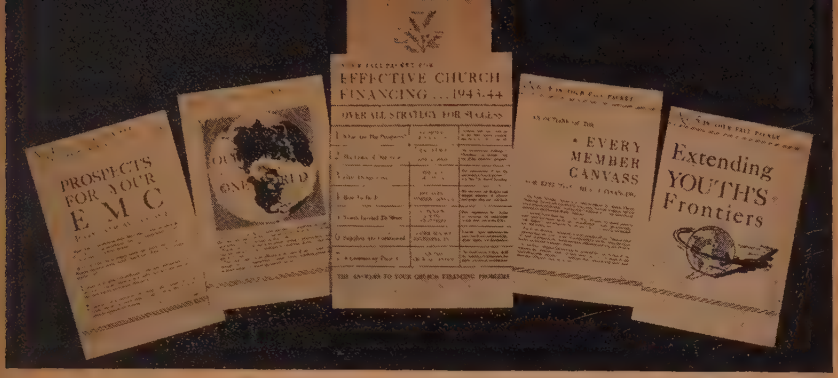
The sisal business has increased to the point that the Industry can now sell only in large quantities to wholesale dealers. Even so, the demand for goods—ranging from beach hats to dog collars and from brooches to carpets—cannot be supplied.

This year, at the time of the King's New Year Honor List, Edna Johnson Long received from the Indian Government the coveted silver Kaiser-I-Hind medal for distinguished service to the people of India.

Thus, practically on a hemp string, a remarkable indigenous industry has been born out of the Christian compassion and the keen mind of a Kansas girl who just would not give up!

This is the sixth article in our series, "Ventures in Christian Learning and Living."

Mrs. F. J. Demarest (second from left, seated), the London representative of our Committee for War Victims and Services, was honored guest at a recent dinner tendered by the Sheriff of Hull. Thirty-five leading Congregationalists (including U. S. officers of the area) expressed, through Mrs. Demarest, thanks to American Congregationalists for their emergency services in England



PROOF *of the* Pudding . . .

By A. Lanson Granger, Jr.

WE have used the literature pictured above! We put its recommendations to the test!

And our Sayville Church has not only subscribed its budget for 1944, but oversubscribed it!

In 1943, 80 pledges, of which 23 were joint ones from man and wife, subscribed 47 per cent of the current expense budget of $3,300. Loose offerings were only $7 a Sunday.

Thus organizations and individuals in the church bore the resulting deficit. The women's Needlecraft Club turned its profits from rummage sales, bazaars, and fairs over to the church. The trustees made occasional appeals. A Coal Fund Drive was an annual affair. Special Christmas and Easter offerings had to supplement the church treasury.

After serious review of the situation, the minister and church board agreed to try an Every Member Canvass. They chose a committee large enough to conduct the canvass in one afternoon. A chairman was elected.

A month before the canvass, two letters went out, one announcing the canvass and sketching the church's financial status and needs, the other outlining the new budget—$3,370 for current expenses, $500 for benevolences.

On all four Sundays before the canvass, literature prepared by our Missions Council on the missionary task of our Fellowship was distributed.

Thirty-two canvassers volunteered. They held three conferences on the meaning of stewardship, the priority of the church, and "what to do" on the canvass visit.

The canvassers' enthusiasm rose. So did the contributions they obtained! There were 155 pledges: $3,486 for current expenses and $585 for benevolences.

Mightily encouraged, our church is now moving out to larger tasks of creative service.

One-third of our churches will conduct canvasses this spring.

We recommend that you make use of the literature prepared by our Missions Council. It works!

(Address a card to Missions Council, 287 Fourth Avenue, New York 10, N. Y.)

Mr. Granger is the pastor of our Sayville Congregational Church, Long Island, New York.

Douglas Horton Introduces . . . .

Ray GIBBONS

Ray Gibbons becomes the new Executive Director of our Council for Social Action

THE Rev. Ray Gibbons, who comes to be the new Executive Director of the Council for Social Action, brings to his work qualities which will make his leadership felt throughout the national organization of our Fellowship.

Trained at Oberlin College and at Union Seminary, with an M.A. degree from Columbia University, he has an educational background which fits him for service in many areas.

He knows many different classes of people, as a leader in social action should. He served a short term under the American Board in Turkey. As a student assistant to Dr. Fosdick in New York, he knew life in a great city. As pastor of our church in Westbrook, Maine for six years, he came to know the problems of the small town and surrounding agricultural areas. As minister of our First Church of Northampton, Massachusetts for the past nine years, he has been a keen observer of life in a small city.

As minister of a church on the edge of Smith College campus, Mr. Gibbons rose to a position of leadership in young people's work. Through his influence and labors, the Massachusetts Summer School for Congregational young people was started and had unusual success. On the Christian Education Committee of our Board of Home Missions, he has proved himself a man of insight in envisioning programs for young people.

All these are resources which he brings to his new work. Those who know Mr. Gibbons know that he is both administrator and executive, a person of imagination, a judge of human possibilities, and a discerner of social trends.

That he is a person of social courage, no one who knows his ministry can doubt. In crises of opinion or prejudice, he has stood his ground with patience and perseverence, encouraging discussion and mutual understanding rather than irrational controversy.

We are proud to welcome Mr. Gibbons to his new position and pledge him our fullest coöperation.

Our LIVES are all MIXED UP!

By Katharine F. Lenroot

"OUR dads are away, or they work so hard they can't go fishing or talk things over like they used to.

"Our mothers are too busy, too. We've got a new leader at the playground, the third one this year. Our Scout leader went into the army.

"Our lives are all mixed up. We don't know where we fit in."

That's how the youngsters feel about the effects of wartime upon family life in America.

Two conditions are at the root of this situation: the scattering of the members of the family in different directions for military service or industrial employment; and the feeling of intellectual and emotional uncertainty, with confusion of values and standards.

War has perhaps supplied for many people a sense of direction and limitless devotion to a cause. But it may sacrifice long-range values to immediate ends, and it may lead to impatience with all requirements and efforts not directly related to war service or war production. Boys of high school age want to know why they should study hard when in a year or two they may be fighting in the Pacific or Mediterranean—and may not come back. When the guns cease firing, what unifying force will take the place of wartime appeals for courage and self-sacrifice?

Every wartime problem affecting children and youth emphasizes the community's obligation to draw together churches, schools, civic groups, parents, management, and labor in

Mother works in defense plant, so daughter is the housekeeper for the rest of the family

Their family left home to help harvest the pea crop in California. Now home is an auto trailer camp without recreational or church facilities except as we provide them

planning and carrying on community-wide programs. They should ask themselves these questions:

Does a baby clinic in our town give mothers access to proper care and advice?

Are provisions made for the care of children of employed mothers?

Does every child, regardless of color or residence, have access to the same quality of public education?

Are there leadership and facilities for wholesome recreation and leisure-time activities for children?

Are there employment safeguards for youth in agriculture and industry?

And, are our churches trying to break down barriers of race or economic circumstance, creating of our population *one* community, bound by ties of common faith in God and in humanity?

In fact, it is our churches which must take the lead in such a community program. Now in war, and even more in peace, the cohesive influence of Christianity is immeasurably important. It "binds together," develops community of interest and understanding, and an appreciation of relative values.

"What shall it profit a man if he gain the whole world and lose his own soul" is the evaluation of the individual as against the whole world in the sight of God. This faith is the only basis for community action. All are obligated to see that each receives the rights and opportunities inherent in his status as a free citizen and as a child of God.

Our churches must take an active part in the process of creating community attitudes regarding children, their care, health protection, and education, and in securing support for such a program.

Photo by F. S. A.

Our churches can render great service by providing Sunday Schools and wholesome activities not only for children affected by wartime conditions, but for children everywhere

Much is already being done by our church groups along this line. In Los Angeles, 800 churches of various faiths participated in a vacation-school program for children of working mothers, with the assistance of 10,000 church women. In critical defense areas where large numbers of mothers were employed, five churches stayed open all day. In others, a plan for afternoon care was worked out with the nearest public playground.

Our churches have a special obligation in this period of world-wide conflict to uphold the inalienable rights of citizens of minority groups—the Negroes, the Mexicans, the loyal Japanese—and to foster right attitudes and mutual understanding among all races. Such an endeavor should begin with children, for they are born without race prejudice.

Youth programs in our churches are an important resource for carrying on and promoting all of these programs, in a time when parental controls and companionship are lessened by the war.

Only when our churches direct their fullest energies toward these ends can we guarantee to our children the rights to life, liberty, and the pursuit of happiness to which they are entitled as future citizens of a democracy.

This is the eighth article in the series, "America and Its People."

Are the young people of your church enrolled in the Million Hours Service Plan? Thousands of our young people are putting their religion into action through a million hours of service this year. Write to the Service Committee, 289 Fourth Avenue, New York City, for information.

Meet OLIVER POWELL

By Harry Thomas Stock

OUR Pilgrim Fellowship has a new national leader!

Oliver Powell, pastor of our Oakton Church, Evanston, Ill., becomes Secretary of Young People's Work for the Division of Christian Education on April 1.

The committee has searched the nation for the right man to fill this important position and the members of the committee believe that in Oliver Powell they have found a person rarely equipped in personality, education and experience for the leadership of high school and older young people.

Youthful in spirit and outlook, Mr. Powell is mature in thought and conviction. Graduated from New York University, he received his theological degree from Union Theological Seminary, majoring in Religious Education and writing his thesis on *Exploring Christianity with Young People.*

During the time that he served as associate to Dr. Frederick K. Stamm in the Clinton Avenue Church of Brooklyn, Mr. Powell won the grateful friendship of young and old through his ministry in the pulpit and the parish, and through his religious education leadership.

The new secretary of the National Pilgrim Fellowship regards his position as one through which the truth of the gospel is to be interpreted to young people. He shares the conviction often expressed by the young people themselves:

Oliver Powell succeeds Dr. Paul Reynolds

Pilgrim Fellowship is a company of young people within our churches, committed to the world-wide mission of the church, and actively united to serve God and humanity through our churches.

Mr. Powell's office will be in Chicago in association with Dr. Paul R. Reynolds, who has filled the position of Secretary so effectively during the interim period.

Our older young people have urged that someone be assigned the responsibility of projecting plans for the growing host of graduates of the Pilgrim Fellowship and Dr. Reynolds will now devote most of his time to work among young adults.

Harry Thomas Stock is the General Secretary of the Christian Education Division of the Board of Home Missions.

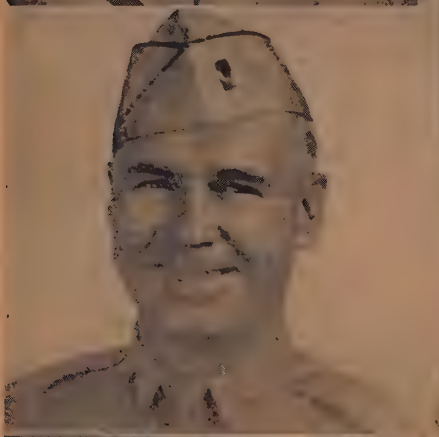
News and Views

BY ELLA G. SPARROW

Sharing the same chapel for worship and coöperating in the religious program at Randolph Field, Texas, the chaplains of three faiths are also friends. Our Chaplain Leland W. Mann (center) leaves the Chapel with the Catholic (left) and Jewish chaplains—the very best of friends

The wide outreach of our churches is symbolized in these pictures taken at the 134th Annual Meeting of the American Board. Above, left to right: Nurse Isabel Hemingway, of Taiku, North China; G. Ross Thomas from Bombay, India; Miss Katherine Mix, R.N., of Wai, India; and Dr. Katherine L. McElroy, President of Pierce College, Athens, Greece. Below, left to right: Dr. Arthur O. Rinden, of China; Mrs. J. K. Birge, of Turkey; Mr. and Mrs. Samuel B. Coles, of Africa; and Mr. and Mrs. Raymond A. Dudley, of India. *For others attending see pages 24–25*

Above: at center of picture is Mrs. Thomas Riggs, wife of veteran Dr. Riggs who worked among the Dakota Indians. At her left is Dr. Keck, new administrator of our Indian work. Right: "Parachute" and his mother. He was born at our Johannesburg, South Africa, Health Clinic when paratroops were very much in the news. Below: members of Southern Convention's Interracial Retreat



We present, above, Chaplain Hiro Higuchi, a native of Hawaii, the second chaplain of Japanese ancestry commissioned in the Army Chaplain Corps. At left, reading from top, Chaplain A. G. Washington and assistant, Chaplain N. T. Morton and Chaplain C. H. Stowe

For Spiritual Victory

By Frederick L. Fagley

THIS year of all years the churches must avail themselves of every opportunity of the Lenten season to bring into the lives of the multitude the assurance of religion.

There is no limit to the power of prayer except that which we ourselves place upon it. Dr. Atkins has provided us this year with a *Fellowship of Prayer* of unusual quality. If we will follow faithfully and well his leadership, we will be guided towards the realization in our own lives of the richness of the Spirit of God. Prayer is the victory.

How greatly we need prayer in our own lives! How greatly our loved ones far away need our prayers! It may be that prayer is all we can give them but let us rejoice always that this greatest gift lies within our giving. There are no distances in prayer nor does range of time affect its power. The power and the blessing of God can be made immediately effective in lives both near and far.

Let us all use the *Fellowship* this year as a guide to the power and the peace of the greatness and goodness of God.

For the young people, *Lenten Devotions for Young People*, written by W. Carl Calhoun, is suited to their particular needs, and should be most carefully read, studied and accepted. In it are words of greatest worth.

The Pastor's Class this year takes on added significance because of the dangers that beset our youth. How young boys and girls need the insight and instruction of religion!

And the great unreached multitudes, how they need the Gospel in its purity and strength! This year the wandering thousands need the shepherding of the church.

For all these and also for other activities of the church in Lent, the Commission on Evangelism and Devotional Life of the Congregational Christian Churches has prepared much new and helpful religious literature.* Each church should plan its own program according to its specific needs and secure sufficient material to carry its program through to successful completion.

That program naturally emphasizes these varied aspects of the work of the church: the cultivation of the prayer life; the program of worship; instruction for the Pastor's Class; membership recruiting and the conservation of that membership; a special reference to the problems brought by the dislocation of thousands of families; of church attendance; special emphasis through Holy Week of the particular teachings appropriate to the great days of the church from Palm Sunday to Easter Day.

The way to spiritual victory is through the Cross which is central in the Lenten program. The sufferings of this world impel us to deeper and more consecrated living. Let us begin *now* building the new world in our own hearts, in our own homes, in our own churches, and in our own communities. In this way and in this way only will the new world be built.

**Announcement of the material for this program has been sent all pastors. Additional copies will be sent on request by the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York 10, New York.*

Frederick L. Fagley is the Associate Secretary of our General Council.

You're CLOSER to the FARMER *than you* THINK!!

By Thomas Alfred Tripp

Extension of neighborhood relations and a clo must be one of the objectives of our churche

Social arrangements resulting from war and its aftermath always create a new world.

But ours will be a *bad new world* after this war unless the forces of right are in control.

Spiritual and economic deficits deriving from war's moral strains and non-productive energy expenditures must be met by a surplus of resources, spiritual as well as material, to replace the losses.

Our farmers and their families will require their full share of specialized attention and spiritual understanding in the postwar period.

But Christian social action in behalf of our farmers and their welfare faces at least three specific problems:

First, farmers need parity with other classes in American society.

The current demands of the "farm bloc" are probably too high but they are related to the success of John L. Lewis and private business in extracting increasing advantages from the war.

The farmer feels that his right to market his goods parallels labor's right to market labor and industry's right to profitable returns. If inflation comes, the "farm bloc" will share the guilt but labor and industry will be equally responsible.

Christian good will must somehow absorb the impact of self-interestedness in these three groups.

Our farmers and their families must not be lost in the shuffle because they sometimes exhibit the same type of

class behavior as do other elements in our population.

The spiritual weakness of farm leaders and their blindness to the national good offers the greatest reason why any group should have the benefits of Christian leadership.

Secondly, justice for the various classes within American agriculture requires attention.

Landowners who take the chief financial risks have their recognizable rights.

The growing peasant-class in the farm population might eventually

Photo by F. S. A.

ration of our farm people in rural communities armer is to enjoy the benefits of a democracy

assert itself, provided its situation does not completely beat it into docile submission.

Millions of landless farmers have not yet lost their innate land-hunger and love of the soil. Tenant farmers, representing over two-fifths of all farm operators, and the sharecroppers, a most unfortunate farm tenancy group, still have hope of experiencing the so-called "American way of life."

These are but samples of the coming demand for renewed efforts for farm security and rural welfare.

Third, American farmers will share the problems of international adjustment in the postwar world.

It has now become clear that America alone cannot feed the whole human race, but it is known that foreign trade provides a welcome shock-absorber for the economy of this country.

International agreements in the United Nations Food Conference offer one road to peace through a plan to adjust the world's supply of bread to the two billions of people on this globe.

These problems will be subjected to the harsh exigencies of history unless Christian action steps in to combat national and class interest.

It is not only that men shall eat, or that they shall eat well, but that their lives shall have strength and meaning. This is the spiritual *motif* which attracts Christians to the problems of postwar agriculture.

Our churches have too often been merely culture-reflecting and culture-preserving in the past; the new world will need a church which is culture-redeeming.

The ideals of the gospel will be effective in the postwar world, not only to the extent that Christ is enshrined in the hearts of individual men, but to the degree that Christian ideals are also made preëminent in the arts and sciences, literature and life, cultures and civilizations, economics and politics.

The economic systems and social orders which will arise in the postwar era constitute in their prospective

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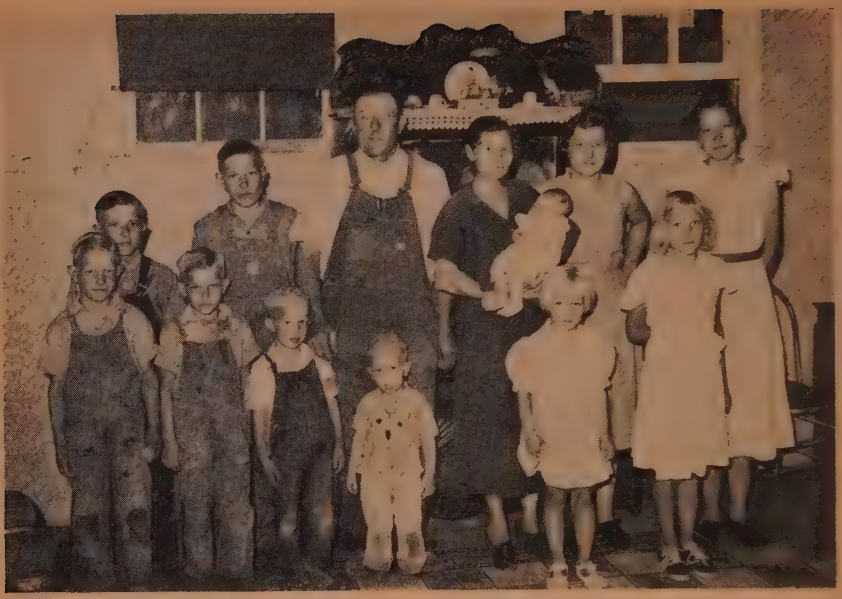
Thomas Alfred Tripp is the Executive Secretary of the Town and Country Division of the Extension Division of our Board of Home Missions.



The complete Christian program includes: better education, better recreation, better homes, better fellowship, better churches, working together toward a better world

magnitude more than the finite mind can grasp, but, at the same time, they offer the greatest possible opportunity for our churches.

No greater challenge to the Christian conscience than this problem of our farmers and their welfare will exist in the new world ahead!

American Board 1944 Year Book

Contains—Calendar of Prayer, Biographical sketch of missionaries.

Interesting facts about our hospitals, dispensaries, Colleges, Schools etc., Postal addresses of all Missionaries. Many other features

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The Supply Is Limited. Order Your Copy Today. 35c. per copy, or 3 for $1, postpaid.

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HARVEY L. MEEKEN, 14 Beacon Street, Boston 8, Mass.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

THERE are six reasons why people do not share more largely in the benevolent work of the denomination:

One. They are unevangelized.

They may be members of the church, but they have not been touched and become dedicated to the concerns and sympathies of Christ for a lost world.

Two. They are uninformed.

They have been told but their ears have not been opened. One is frightfully shocked again and again at the ignorance as to what the church of today is doing in its World Mission.

Three. They are misinformed.

Their knowledge is a caricature of the real thing. Their information is biased and the exciting, courageous and creative work of present-day missions has not penetrated the mask of misinformation.

Four. They are unorganized.

The set-up for missionary education and support in their church is such that they never come naturally and normally into a place where their interest is awakened and opportunity to give is squarely presented.

Five. They are unasked.

The church may have an Every Member Canvass but missions are not frankly and intelligently presented by the canvasser. Missionary speakers are presented but no offering is received. The individual is never confronted with a simultaneous appeal to his head, his heart, and his possessions.

Six. They are unsympathetic.

They may be well informed, intelligent and generous and yet not in sympathy with the way in which the benevolent work of the church is carried on. This is an honest attitude on the part of some and it needs understanding treatment.

Now the Periods of Emphasis provide the occasion for meeting these six situations.

These Periods—Council for Social Action in February, the Board of Home Missions in March and April, the American Board in May and June, and the State Conferences in October—are intended primarily for education and information, but also to give people who do not share in our benevolences through the Every Member Canvass an opportunity to make a contribution.

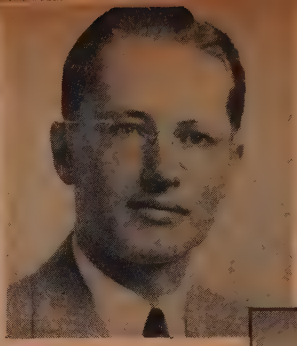
Three of these Periods of Emphasis now confront us in orderly procession. Special literature will be available for each.

Three things we recommend for each of these periods. *One,* a sermon relating the work being emphasized to the eternal purpose, message and method of God in Christ. *Two,* a wise distribution and educational use of the literature designed for the period. *Three,* an opportunity for people to make a contribution. Thus a Christian impulse will find expression in a deed; some of the un-enlisted 70% of our people will join forces; Christ will be "lifted up" and he "will draw the world unto himself."

Together, let's make sure that our people see and feel Christ's vision and concern for the world, know and appreciate what our churches are doing through their constituted benevolent agencies, and then share generously in the Gospel Mission of the church at home and abroad.

A. D. Stauffacher

Magalene E. Sanders



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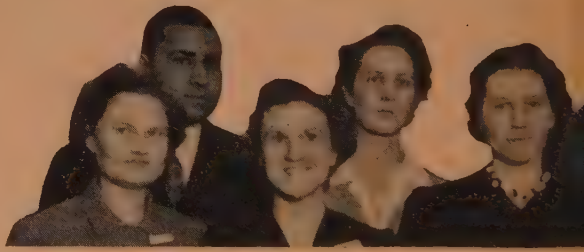

Left to right: Miss Charlotte Beals, R.N., Rev. Walt
Mrs. Gertrude N. Hinderks, Rev. Preston S. Hinderks
Morris, D

Miriam I. Johnson

Winifred Hemingway

Harriet M. Summerville

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Mrs. Louise R. Thompson

Dr. Edward Clark Rig

Mrs. Evarts G. Loomis

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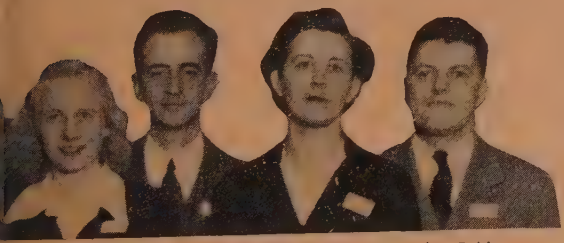

nn, Miss Mabel H. Reiff, Miss Edith J. Galt, R.N.,
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Mrs. Emma S. Tucker

Dr. Adaline Pendleton

Charles Paul Heiner

FIELD FLASHES

BY DOROTHY P. CUSHING

IF YOU HAVE A BOY OR GIRL IN ENGLAND

CONGREGATIONAL Christian folk in the U.S.A. will be glad to know that Mrs. Frieda J. Demarest, of our Service Committee in London, will be glad to carry out commissions for you to your young people in the armed services in England. She will call on those who are ill or deliver messages or gifts on birthdays or other anniversaries. She will also be glad to write to families for any young man or woman as requested. She is in contact with all of our chaplains in England and will have their help in making these contacts, and in telling our service men and women about the 300 English Congregational churches eager to offer them hospitality. If you wish, you may give Mrs. Demarest's address to your friend or relative who is in England. It is 22 Memorial Hall, Farringdon Street, London E.C. 4, Telephone Central 1819. She is there to serve them—and you.

MR. SOKOLSKY HASN'T CHANGED HIS MIND

GEORGE E. SOKOLSKY, columnist, foreign correspondent, and writer about things Chinese, has been a consistent admirer of the work of Christian missionaries in China and has not hesitated to say so. In his syndicated column, *These Days*, he spoke recently of the *Gripsholm* and paid another tribute to the American missionary as "the apostle of friendship." Understanding the missionary and the Oriental better than do most Occidentals, Mr. Sokolsky says, "There will be among these *Gripsholm* refugees more memories of warm friendships and happy human relationships than there will be of torture in concentration camps. . . . The Asiatic is a warm personality who takes friendship seriously. He will always be missed by anyone who has ever known him intimately."

"COÖPERATATERS"

IN keeping with its policy of working for the benefit of the entire region, our Pleasant Hill Academy in Tennessee promotes the coöperative buying of machinery. The latest venture was the pur-

chase by 11 local farmers of a fine potato digger. Already it has served farms far and wide, the only piece of such machinery allotted to this county. Dr. Victor Obenhaus, director of Pleasant Hill, states that students have taken over the school store, operating it as their own coöperative venture.

THE FRUIT OF FIFTY YEARS

FIFTY years ago a church edifice was built in Guadalajara, Mexico, through the efforts of the late Dr. George Howland. In early October this church commemorated its birth, and there were present three persons who attended the original dedication. A message was given in person by Dr. Howland's daughter, Barbara Howland Taylor. This same year the church has attained self-support. At the last service of the memorial series the oldest son of the Mexican pastor was ordained and his first act as a minister was to baptize his youngest brother! Twelve others, mostly young folks who had grown up in the church, were also received into membership.

ISLAND OF TRAGEDY

ALWAYS a spot of high drama, Ellis Island in these days is filled with joy and sorrow as perhaps never before. For here aliens wait to learn whether they may become citizens after the war, whether they will be detained or deported. A girl of 12 whose mother was detained a year at Ellis Island had to live with her father in the home of strangers, seeing him only at night after work. Finally she was allowed to join her mother and attend the school at Ellis Island. She loved music, and there she received lessons and opportunity to practice. Unhappy and bewildered up to now, her whole outlook changed. When she left, she said to Mrs. Jennie F. Pratt, "I hate to say goodby. I love you and this place."

RIGHT READING REQUIRED

WITH the slogan "To Create Wholesome Reading Habits," Ballard High School, Macon, Georgia, is trying this year to get its young people to "read right" and to substitute reading for less worth-while leisure pastimes. Get a good book, they say, instead of roaming the streets. The first snag the campaign has met is a very common one. They haven't sufficient funds to secure books and periodicals to nourish this habit once they get it started. Anyone who has suitable books and magazines to spare can send them to Ballard High School, care of James L. Page.

WINGS

Around the WORLD

By Walter M. Horton

SOCIAL action begins with the individual Christian in his local community, but it does not end until it has girdled the globe.

There is a global outreach implicit in the attitude of good will which springs up in every man who is deeply touched by the Gospel.

He has been generously treated by his God, beyond his deserts; he must be generous to all men, even the thankless and the evil.

He has been forgiven for his sins, comforted in his sorrows, strengthened against the assaults of evil; it is required of him, in response, that he should become a sort of foreign missionary at home in all the world, giving himself to the redress of injustice, the reconciliation of the alienated, the comfort of the sin-sick and the sorrowing wherever they may be.

He begins, naturally enough, with the duty that lies nearest to him and the neighbor next door, but that is only because, being human, he must begin somewhere, and cannot be everywhere at once.

The new good will that the Gospel has inspired in him seems a very simple, homely thing at first, fit only to make him a better husband, father and fellow-townsman; but that is because he has not yet tried his new wings, and found how far they will carry him.

Whether he knows it or not, he is already a world citizen, for he is already defining "neighbor" as "any one whose need I can help to meet." That, when thought out, implies, "anywhere in the world."

Walter M. Horton is Professor of Philosophy of Christianity and Christian Ethics at the Oberlin Graduate School of Theology.

It is an inspiring experience to see Christian good will take wings and travel from the local to the universal —from the personal to the general.

Lord Shaftesbury, moved to indignation and compassion at the sight of a pauper's coffin irreverently hustled and jostled to the Potter's Field by drunken grave-diggers, becomes the champion of the whole British working class, and carries bill after bill through Parliament, till working and living conditions are generally improved.

George Williams, troubled by the unwholesome conditions under which his fellow-workers in the dry goods trade are living in London, becomes the founder of a Young Men's Christian Association which eventually affects the lives of millions of young men, in every part of the world.

Harriet Beecher Stowe, outraged at the capture of a Negro fugitive who had sought refuge with her, writes "Uncle Tom's Cabin" and becomes "the little woman who started a great war," resulting in the liberation of a race.

A group of students, one hundred and thirty years ago, got the "heathen" on their consciences—stirred up their professors and other divines, plus a Salem merchant and his wife—and lo, our American Board was started and is still going—in China, Africa, India, and a total of 14 countries.

Typically interested in persons, rather than in abstract principles, Christians are led in every generation to espouse social causes and crusades of many sorts, precisely because of their interest in persons. Because persons they love fall victim to drunkenness, or cancer, or war, they attack the liquor traffic, found institutes for cancer research, and become active workers for better international relations.

It is natural that Christian social

In wartime our churches maintain close contacts with our soldiers. When Sunday comes and they are in the field, worship is held wherever they are and in any kind of weather

Photo by U. S. A. Signal Corps

Through missions our Fellowship is extended to people in the far corners of the world, such as this outcaste village in India where a trained village pastor is their leader

action in our generation should center upon the problem of international relations.

Twice within twenty-five years, global conflict has mowed down the flower of our youth. It is too much. It is unendurable. It must not be again.

Loving persons as we do, we cannot tolerate a system of world misgovernment that periodically hurls persons upon one another in masses, as if they were mere things, and litters the earth with ragged limp bundles of flesh and bones that used to be human beings, and mothers' sons.

The cause of good government, at home and abroad, must become a primary part of the Christian cause in these times.

But there are non-political roots of war, present in every local community, with which Christians are specially fitted to grapple: personal frustrations, breeding discontent and moral perversity like Hitler's; sharp differences in standards of living, breeding jealousy and hatred; racial prejudices which humiliate and insult.

Christian social action will attack courageously the many-headed hydra of war in all its manifold forms. It begins at home, takes wings and travels around the globe; it will also return home from its travels with sharpened vision of the opportunity and the need which are perpetually on its doorsteps.

EVERY MEMBER CANVASS MATERIAL

For Churches Conducting Spring Canvasses

A sample packet of material for your Every Member Canvass has been sent to your pastor. *See page 9.* *It will help you to conduct a successful Canvass this year. Order today the material you will need for general distribution and for your Canvass officers. Missions Council, 287 Fourth Ave., New York City 10.*

. . . *Where the Races of Men Go By*

By Liston Pope

ONE aspect of Nazism has long since conquered most American towns.

Hitler once predicted that the United States could be easily defeated by setting diverse racial groups against each other.

His prophecy of military defeat from the outside has proved false; his prediction of disastrous internal dissension has come true.

Recent riots and near-riots in numerous cities warn that achievement of victory over external enemies is only part of the battle for democracy.

Of course America's racial unrest is not to be ascribed chiefly to Hitler or his agents—though some municipal officials in riot-shattered cities have sought to fix blame chiefly on Axis influence.

Liston Pope is Professor of Social Ethics at Yale Divinity School.

By its practices the United States acquiesced in doctrines of racial superiority long before Hitler came to power, and its racial peace has been fractured many times in recent decades.

And the most critical moment in American racial relations will come after the Axis has been defeated, when soldiers come back to their home towns and the strains of transition to peace render nerves taut and the future insecure.

Nor can racial discrimination be explained or eliminated by reference to any other single cause such as economic pressure or unfortunate attitudes or political demagoguery.

Most of the alleged "causes" of unrest are over-simplifications, and are often symptoms, not causes.

The deeper sources of friction are embedded in all areas of American life, and there is little hope for either justice or peace until the innumerable racial barriers and distinctions in our culture are overthrown and transcended.

The trolley, kitchen, employment office, assembly line, trade union, movie, polling place, and church—all these and many other foci of human relations are arenas of conflict and tribunals for justice.

Nearly everything we do during the course of a normal day bears in some fashion on the perpetuation or remedy of racial problems.

What our churches do or do not do in their communities is especially important, because they are so largely the custodians of ideals for good conduct and better communities.

It is far from certain that our churches will promote justice for minority groups either by exhortation or example. Their exhortation is in danger of sponsoring a peace based on approval of the status quo; admonition to "good will" and "tolerance" often erects a facade of harmony on the volcano of injustice.

And in their practices our churches are more completely adapted to racial discrimination than any other major social institution: most congregations are segregated—white congregations demand white ministers and vice versa.

Many agencies are working on race problems in the national and international scene, attempting to achieve legislative reform, judicial precedents, international agencies, and other reforms which will render community efforts more likely to succeed.

Work on these levels is not to be disparaged in favor of local autonomy; it is doubtful that many of the economic reforms of recent years would have been secured if they had been left to separate communities.

But our local churches are in an especially strategic position to break down patterns of segregation in their communities.

Some congregations can become truly interracial in character—a very few have already done so. At the very least, various groups in our churches can engage in fellowship with groups from churches of other racial types, seeking to overcome both embarrassment and paternalism.

And social action committees can fight discrimination in employment, transportation, public facilities, and other areas of their community life.

The narrator in Thornton Wilder's play, *Our Town*, observes that "in our town we like to know everything about everybody."

Knowledge acquired by study and first-hand experience of other groups in the community may be the beginning of change. But knowledge and good will lead either to cynicism or sentimentalism unless they impel to courageous and dangerous action.

Study must eventuate in work for justice, which alone can remove the community's need of shame.

De Palma Photo

ME? *Sell Apples Again?*

By Senator Styles Bridges

SURE, he's asking the question. And you can't blame him! He remembers what happened after the "little world war."

He has given up home, his job, the things he cared about, for a foxhole and—a lot of uncertainties.

He and Death have been playing a ghastly game of hide-and-seek out there on the thin edge of the fighting line.

When he wins, he'll be coming home—expecting to share and enjoy the things we told him he was fighting for.

But what if he doesn't find them? What if he discovers that those of us at home haven't given a thought to him and his place in our postwar society?

He'll feel cheated—double-crossed—and he'll be right!

"The greatest tragedy in American life," says one of our chaplains, "will be the return of 10,000,000 men into civilian life whom the war will have turned into frustrated fatalists."

But we can avert this tragedy—if we start now to do something.

No discharged fighting man can long remain a "frustrated fatalist" if someone is at home to help him make the terrific adjustment to civilian life, find living quarters, perhaps finish an interrupted education and, most important, get a job worthy of his abilities.

Although our government is deeply interested in this problem, it is a task in which our churches have the opportunity to play the primary role because they are intimately acquainted with their men and their communities.

"Keeping in touch with the boys" while they are in the service is not enough. Action is imperative!

Some specific planning must be done now in their behalf—planning which will not only help them to get resettled and reëstablished upon their return—but which will also keep them close to their churches because their churches have kept close to them.

One of our forward-looking laymen—whose own son is in the Army Air Corps—has suggested a specific plan which is already in action.

The men's club of his church has "adopted" the men under arms in the parish. Each member assumes the responsibility for one (or more) of them—visiting the parents to become better acquainted, writing to the young man, both personally and as a representative of the church.

Life rafts now carry Bibles. Men using them feel the interest of their churches at home

Upon his return—after much mutual planning—the sponsor is to meet him if he has no family, help him to establish himself, be on the alert for scholarship or job openings, introduce him to people who have moved into the community during his absence and bring him back to the church.

Many of our young men in the armed services have "found religion" as a result of their wartime experiences. Among these will be some of our future leaders, who in the realism of war have been spiritually reborn, with deeper inner resources, a new

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The author is Senior Senator from New Hampshire and a New England Congregationalist of long standing.

world view and a sincere desire to do something.

It will be a chilling and disheartening experience when, with their hopes high, they return to an unresponsive church in an unchanged community.

But welcomed back into the parish and community as outlined in the plan above, they will discover their church putting into actual practice the principles of respect for individuals and of sacrificial helpfulness which it professes.

And the returning men who have felt that war has somehow violated their Christian beliefs will find new faith and confidence in a church which makes their total welfare one of its major concerns.

Have you heard about the town of Albert Lea in southern Minnesota?

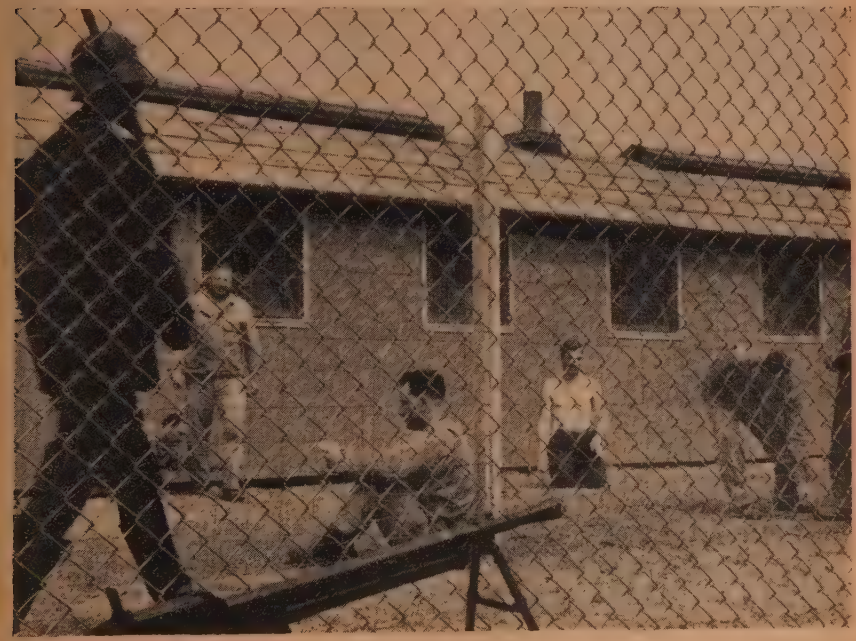
This typical farming community has recently taken stock of itself with an eye on its returning service men.

It has counted up its assets, analyzed its resources, canvassed the community to learn of possible post-war plans and purchases. The information obtained has been distributed widely so that contractors, storekeepers, factory owners and other business men are in a position to visualize the business ahead—with an idea of the jobs they can offer the boys when they "come marching home."

Is your community overlooking its responsibility and opportunity?

Then it is your church which must take the initiative in calling community attention to the consequences of such neglect and in offering concrete suggestions and leadership.

Life in a prison camp is lonely and discouraging. Our churches now reach many of the men in them. When they are free to come home, they must not find that interest lagging



"This certifies that His Excellency,

ABRAHAM LINCOLN,

President of the United States . . .

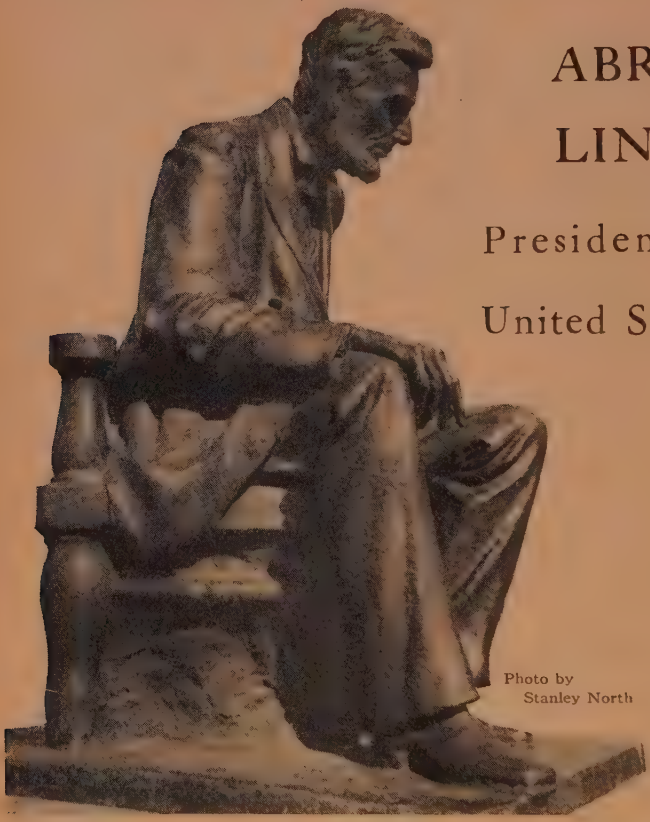


Photo by Stanley North

. . . is constituted a life director of the Missionary Society of the Methodist Episcopal Church by the payment of one hundred and fifty dollars. (Signed) E. S. Janes, President; David Terry, Secretary."

Until the discovery of this document, all biographers were agreed that Lincoln never joined any church.

But this certificate of membership, which was recently discovered by William H. Townsend, Lincoln historian, reveals that the President did join a missionary society and was "constituted a life director."

The President's great interest in humanity did lead him to associate himself with the most practical arm of our churches—missions!

By George W. Shepherd

HELPING THROUGH PRAYER

By Fred Field Goodsell

Have you heard that Friday, February 25, 1944, has been designated as "The World Day of Prayer" and will be observed in many lands by special services of intercession? In accordance with our custom for many years, a day is set apart for united prayer in all Protestant Christian communions on every continent.

A unique order of worship has been prepared for this occasion. I will be glad to send anyone a copy. A postcard request is sufficient. After you receive it and look it over I hope you will take steps to share in the observance of the day in some appropriate manner. Extra copies of the order of service may be secured at two cents a copy from the Foreign Missions Conference, 156 Fifth Avenue, New York.

I have remarked that this order of service is unique. Perhaps I should have said it was prepared in a unique way. Here is what some one has said about it:

> "Half of the beauty of the World Day of Prayer has always lain in the consciousness that Christians in fifty other countries were also using the same worship program on the same day—all the way from the Fiji Islands, the first place in the morning, to Alaska, the last place at night. But this year marks an even more memorable milestone in our history—since the assembly out of which this service grew was an astonishing cross-section of those very countries; for side by side sat a Scotsman and the Japanese ex-president of Doshisha University, Tokyo; a Frenchwoman whose family is still in France was next to a German refugee pastor and his wife, both rather recently rescued from concentration camps in Europe; but it was a Zulu woman, straight from Africa, who voiced everybody's warm delight in this fellowship: 'I feel as if maybe I am in heaven! For the Good Book says: ' "They shall come from the east and from the west, and shall sit down in the Kingdom of Heaven." ' And there she sat, surrounded on all sides by persons from China, India, Burma, Siam, Malaya, the Belgian Congo, Algeria, Greece, Holland, South America, Alaska, the Philippines! This was indeed the Kingdom, in miniature. Therefore this wider household of faith throughout the world will join in these universal words of intercession suggested by their own members, as we all bear one another's burdens, and so fulfill the law of Christ."

You might find some group in your church—or even the church as a whole—willing to make this program the basis of a special service February 25, 1944. This would be one way of *helping through prayer*. In case you decide to do so, the offering, for which the program provides, might well be devoted to the general benevolence fund of your church, or to some suitable project chosen in advance.

The "Gripsholm" Is In!

So rang the slogan through the broad lobby of the Prince George Hotel in New York, temporary headquarters for eleven foreign mission boards and for the Foreign Missions Conference itself. Then began the waiting for returning friends to get off the steamer, pass customs and reach the hotel. The plate glass windows on either side of the door were filled with faces; inside the door a tense semi-circle waited to scan every incoming face for the one "lost awhile," a rather embarrassing reception for unsuspecting casual arrivals; outside on the sidewalks on both sides of the streets the crowds of the more eager welcomers and of curious bystanders required four or five policemen to keep them in order.

Representatives of the State Department had been working on the boat for weeks to avoid delays in disembarking. The Red Cross rendered every possible service at the pier in welcoming the repatriates and speeding them to homes and hotels in New York. Soon after noon, the first arrivals began to trickle in. By midnight, all but six of the twenty-two in whom the American Board was specially interested were there; and those six also were ashore by noon of the second day, the date originally scheduled for arrival.

Unexpectedly Good Health

Almost all of the arrivals looked better than had been expected, thanks partly to forty days of good food on the *Gripsholm*. There were evidences of tension, and months of rest will be required in most cases to restore full vigor; but the prevailing impression gave reason for thankfulness that they had stood the experience so well.

News from Those Left Behind

The travelers were able to report equally good health for the eight remaining in the Weihsien internment camp, and for most of the thirteen adults and six children left in the Philippines, though not all had been heard from recently. Mr. Downs is interpreter and liaison man between Japanese guards and American residents in Los Banos camp, near Manila. The others in the Philippines were still located as

Most warmly welcomed of the American Board "Gripsholm" passengers was sturdy little Tracy B. Strong, born August 6 at Weihsien, and his parents, Robbins and Kitty Strong

previously reported. Most of them hoped for repatriation on the next trip of the *Gripsholm*.

The North China group reported a continuing vigorous church life in most of the larger churches and many of the smaller, with institutional work completely under the control of the puppet government where continued. A last-minute message from Peking gave an encouraging picture of church life there.

December 15, 1943

Our Chaplain C. H. Stowe conducts a baptismal service in a chapel at an Army Air Corps base. All our chaplains in camps both at home and abroad welcome aid from our churches

WANTED!!

AFTER describing his "chapel," a tent miles out on the trackless tundra, Chaplain Clarence Kilde, formerly of our Pilgrim Church in Minneapolis, writes:

"Could you send me a piece of white linen for the altar? Even two feet square would be adequate. The altar, center of focus for the eye of the worshipper, adds color to our colorless lives."

Every chaplain tries to bring whatever loveliness he can to a world otherwise unlovely, and the purity of the communion linen often provides the needed touch of beauty and freshness.

So the General Council, with the assistance of the Committee for War Victims and Services, is attempting to supply this communion linen whenever and wherever requested.

Our churches have responded generously.

Altogether 74 sets have been sent to our chaplains, but we now have requests for 45 more which are not yet assigned.

Each set consists of a large cloth—4 feet by 8 feet—to cover the table, and two smaller cloths, about 20 inches square, to cover the elements. Bits of handwork enhance their beauty immeasurably. Some smaller pieces are also requested—and good table linen is sometimes used.

Another chaplain necessity is a supply of sewing kits for distribution to his men.

The General Council has already provided 12,000 of these and has received heartfelt thanks for them from chaplains all over the world.

Many more are now needed. Each day's mail brings requests ranging from 50 to 500.

The Women's Committee for Chaplains shops carefully for the materials, buying remnants at wholesale stores, and furnishes the materials at the rate of ten cents per kit to the ladies of our churches. Units of material, sufficient for 24 kits, with plain directions for making, are sent for $2.40.

Please send your order for sewing kit units, or your pledge to provide communion linen to the Women's Committee for Chaplains, Room 915, 287 Fourth Ave., New York 10, N. Y.

Sermon of the Month

CHRISTIAN WORLD ACTION

By Russell Henry Stafford

Old South Church
Boston, Mass.

THE characteristic note of the Christian community for nineteen centuries has been its incorrigible optimism.

Whether by miracle or by gradual historic development, all Christians everywhere are always expecting the Day of the Lord.

The Christian watchword through the ages is St. Paul's reminder to our fellow-believers in Rome long ago: "The night is far spent, and the day is at hand."

Of course, the outcome is in God's hands. But, paradoxically, it is up to us also.

This paradox is resolved by the conviction that God works with and through all men who in any way would further what he wills. It is nowhere better voiced than in St. Paul's exciting testimony to this coöperation, "It is God who worketh in you both to will and to work, for his good pleasure."

Of that sentiment a moving paraphrase is the motto of our Committee for War Victims and Services, "God has no other hands than yours."

So we must all do our utmost in planning and working. The day of the Lord is at hand. And it is he who will bring it in. Yet he works his will through our hands.

How shall we—specifically, to bring the question close home, how shall we Congregational Christians—work together in God's behalf and to further his plan?

I want to begin answering that question by mentioning first the Council for Social Action. My heart is captivated by this word "Action." If religion means anything, it is not a way of talking, except incidentally; it is a way of behaving—that is, of acting.

For the gospel is not a dose of sleeping medicine. It is a shot of thyroid to quicken our pulse and make us get busy.

Social Action has its limits, to be sure. And the Social Action leaders would be the first to admit it. Yet Social Action has its unquestioned place.

It includes the material rescue of victims of circumstance—social service, and also the reform of injustices in the set-up of the community which victimize the innocent. It would set our house in order. So I am strong for the Council for Social Action.

Recently the General Council has directed the Council for Social Action to institute a Service Committee, which shall plan and administer measures of practical relief in emergency situations at home and abroad created by war conditions.

Already the Service Committee is

at work, under wise and vigorous leaders, and its work will doubtless be rapidly extended in many areas of maximum need.

I for one hail the Service Committee as a magnificent demonstration of the alertness of our Fellowship to plunge in at a real job instead of standing on the side-line and mouthing pious clichés.

There are many things this Committee can do for which no other department of our church life is equipped.

In fact, however, we have been engaged over a long period of time and in regions throughout America and in many other quarters, in just this sort of work, in peace as well as in war, through our home and foreign missions boards.

Perhaps this fact has been overlooked in part because of the very name "missions," which to the uninformed has often a prejudicial connotation. So for the sake of accuracy I wish that we could substitute new titles for these boards, stressing that word "Action."

I wish we would talk about "Christian World Action," and refer to the Board of Home Missions as the Board for National Christian Action, and to the American Board of Commissioners for Foreign Missions as the American Board for Christian Action Abroad.

Do not those very terms call up a different and better picture in our minds? It is a truer picture, too.

For these boards are perpetually meeting emergencies within the areas they serve. The American Board—it happens that my own particular working affiliation is on the foreign side—carries on four lines of Christian Action, which often occur together, but any one of which it will maintain in response to a clear need without reference to the others:

First, preaching and church work; *second*, teaching, all the way from kindergarten through college and graduate school; *third*, healing—with doctors and nurses in hospitals and dispensaries; *fourth*, social service—public health supervision, social settlements; agricultural experiment stations, and the like.

We feel that, while our central urge is to win hearts for Christ, yet in practice we cannot prefer evangelism to these other activities, because it is our business to express Christian good will in a simple brotherly spirit, with no strings tied to our services, in any underprivileged area into which we can feel that our Blessed Lord would go to give people a lift without worrying about their souls, at least until he had done all he could to help them out and up as human beings in this world.

The history of the American Board is a history of inventiveness in conquest of famine and plagues and general human hopelessness. And that is true, too, of the Board of Home Missions in all its geographical and racial outposts in America.

Social Action; Home Missions, or National Christian Action; Foreign Missions, or Christian Action Abroad—these are the avenues we Congregational Christians follow, in the company of Christians of every other name on parallel roads, toward that goal antecedent to the Kingdom which men can foresee and also win if they will:

A Christian community of mankind, in which, with the church at its flaming heart, a world-wide Christendom shall be warm with Christ's ideals and waiting for the further glorious unfolding of God's purpose for this old earth to be reborn in the morning rays of the Sun of Righteousness.

This is an abbreviated résumé of Dr. Stafford's sermon at the 16th Annual Mid-West Regional Meeting held recently at Columbus, Ohio.

Each year our colleges graduate well-trained Negro young people like these at Fisk University. Do we give them a chance to make the contribution for which they are fitted?

Social Action in Your Town

By John C. Schroeder

SOCIAL action is "church work" and "church work" is social action!

The very idea of social action has forced us to a new comprehension of the meaning of the phrase.

It wasn't long ago that work in our churches was conceived in limited and unimaginative terms.

If someone decided to work in the church, the suggestions offered were teaching a class in the Church School, or sewing with the Women's Guild, or singing in the choir, or preparing a parish supper.

Surely no one of these tasks is to be scorned and all of them are necessary if our churches are to function as worshipping, learning, serving units. But all of them together by no manner of means exhaust either the resources of a church's membership or overtax the desire of men and women to serve.

As people began to see the possibilities of social action they realized how lamentable it was that the significant enterprises in the community were unconnected with the moral resources of Christianity and divorced from the Christian imperative.

What could conceivably offer greater opportunity for Christian service than the institutions normally represented, for instance, in a Community Chest?

The hospital, the orphanage, the Christian Associations, youth organizations and Family Welfare Societies, all in the truest sense of the phrase, were "church work."

The member of the parish could find in them the chance for Christian service which demanded devotion and loyalty.

Yet the exploration of the possibilities of any one of these agencies only demanded "church work" of an even profounder sort.

John C. Schroeder is Professor of Homiletics at Yale Divinity School.

"A parish church is co-extensive with the parish." If your parish includes a trailer camp like this, it is your job to see that your fellowship is including its occupants

To work in a hospital only revealed the economic and social and physical handicaps of great segments of the population.

To serve on the board of an orphanage only introduced one to problems of juvenile delinquency and the devastations of slum life. To help the Christian Associations only opened the eyes to the problems of industrial workers, the sordidness and drabness of their lives.

To meet with the Case Work Committee of the Family Welfare Society only thrust before one the ramifications of city politics, the dread of unemployment, the spectre of insecurity and the misery of racial discrimination.

"Church work" was seen in its truest and finest sense as the application of Christian strength and spiritual resources to every aspect of a community's life.

To serve on the board of an orphanage is often to learn of the devastating effects of slum life. Thus a "church worker" comes face to face with his first responsibilities

A parish church is co-extensive with the parish!

All ages, all kinds, all levels, all sections of a population are represented within it.

In the corporate worship of the church, all together offer their thanks, make their common confession and petition to God. Here is brought together not merely the individual need but the common life of a community.

When people work for the church they labor to make not only their own lives but the whole life acceptable to God, as in their worship they offer all this to him as an oblation.

So social action is sacramental action.

A sacrament is a vehicle through which God's grace is mediated to men. It is a way through which men see God.

So man's work, his life with his fellows, his pleasures, his family—everything he does may be done to proclaim God or to deny him, to reveal him or to blot him out.

Must a meal cooked in a parish house alone be holy, while a supper prepared in a restaurant kitchen be profane?

Must a class in a Church School alone be religious, while a class in day school be secular? Must the Eucharistic bread alone be holy, while the bread that is earned by the toil of men in mill and factory be uninformed by sacred meaning?

Must the parish in its common worship be holy only while it prays, and alien to His spirit while it labors?

Social action works to answer the prayers of all our children, no matter what their color

"Church work" is not merely that activity which goes on within the walls of a particular edifice.

Rather, it is that work which seeks to redeem all human activity with God's presence so that men and women may know always that he is the comrade of their way and the abiding kinsman of their pilgrimage.

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PROFILES

THE Adult Class of Pilgrim Congregational Church in St. Louis, from which Dr. Truman Douglass comes to be Executive Vice-President of our Board of Home Missions, has admirably adapted its program to the need for social education as the partner of social action. It studied the place and the functions of various movements and institutions in society; its present series deals with the activities of social welfare groups. At the end of each series members of the group review the course in a round-table discussion. Here is a realistic approach to social action! Here is a group that knows the facts!

The safe arrival in Shaowu, China of Miss Susan E. Armstrong has just been announced by cable to the American Board, under which she is serving. She left America last August and arrived at her teaching post by a circuitous and dangerous route.

Our Federated Church in Fort Collins, Colorado, under the leadership of its pastor, Harold H. Wright, proves its interest in the activities and progress of neighboring institutions. The church suggested to the Colorado State College that it could render a real service to members of a near-by Mennonite Civilian Public Service Camp by offering them a course in sociology. The president approved, and a course is now being offered two nights a week. It is easy to foresee the widespread benefits which will result from such a program.

Edwin F. Irwin and his church at Provo, Utah, are looking about and finding opportunities for service to some of America's dislocated people. They began a morning church service at the General Steel Plant nearby, where some 8,000 men are employed on construction of the plant. They are acting as friend and chaplain to 25 conscientious objectors who are working at the State Mental Hospital on detached service from a C.P.S. camp. We may be sure that this energetic church will go on finding places for social action!

The American Board has word of the safe arrival in Shaowu of Miss Helen H. Smith, a teacher in the Orlinda Childs Pierce Memorial School, formerly in Foochow, now refugeeing in Shaowu. Just before her last furlough, Miss Smith and her students trekked 300 miles over mountain trails to escape invading armies, the school's third move. We hope it was the last—until the return trip to Foochow!

Wartime travel restrictions have usually had the effect of curtailing the activities of many organizations. Abram Nightingale, pastor of our Crossville Parish in Tennessee, reports that his church attendance is "the best ever," and judges that the increase is probably due to travel restrictions which keep his parishioners at home! His church is taking full advantage of this situation and is carrying on considerable activity for soldiers stationed as military police for a near-by prison camp.

Arthur E. Fish, recently deceased pastor of our church in Vinita, Okla.

homa, undertook the lead in establishing a "Teen Town Council," a project growing out of the County Welfare Committee. Its particular effort was to give young people responsibility for recreation, folk dancing, and community improvement. The organization of a Council with chairmen and officers dramatized the idea. The result: an improvement in community conditions, and an inspiration to other communities to take up this idea.

Miss Alice Lindsley, Miss Jessie Martin, and Dr. Ruth Parmelee are reported still en route to the Near East, while Miss Margaret Dow, Miss Alice Reed, Miss Mary McClure, and Mr. Albert C. Hausske are en route to China.

Conrad Sauer, pastor-at-large, and August Schiller of Parkston, South Dakota, "talked things over" with a group of young married people at Tripp, South Dakota, who were interested in organizing a Congregational church. Around this nucleus a church is now growing, a fine example of initiative on the part of young people who needed Christian fellowship.

Word has been received of the death of two retired workers of the American Board: Dr. Rose A. Bower, former missionary to West Africa, who died in Delta, Pennsylvania, on July 9, 1943, and Miss Ellen W. Catlin, a missionary in Turkey, who died in Burlington, Vermont, December 3, 1943. Miss Catlin served in Harpoot from 1908 to 1913 and in Constantinople from 1919 to 1932.

The first Congregational Church of Newcastle, Penna., whose pastor is Thomas J. Jones, is leading and participating in some fine community projects: a community survey by 500 church workers being sponsored by the City Ministerial Association, planning a Family Welfare Bureau; a city-wide Youth Council to deal with problems of juvenile delinquency; and a daily radio program in the interests of Newcastle's war workers and constructive projects being planned to help them.

Indian friends of Drs. Lester and Rose Beals, from a young Maharajah to the milk woman, came to Wai Hospital, Satara District, India, to pay them a farewell tribute as they left for retirement in America. "The Doctors Beals have shown us by their lives among us what it means to be a Christian," was their unanimous opinion.

Howard Stone Anderson, minister of our First Congregational Church, Washington, D. C., is the chairman of the Race Relations Committee of the Washington Federation of Churches. This committee, under Dr. Anderson's leadership, has rendered invaluable service in the field of racial relationships in Washington.

Frederick K. Blachly is one of our ablest laymen in Washington, D. C. While busily engaged in writing an important book for the Brookings Institute, Mr. Blachly is giving much time to the Legislative Committee of our Council for Social Action. He is at work on a plan which will keep the members of our denomination informed on the issues of the 1944 election.

Milestones

NEWS of the death on June 22, 1943 of Mrs. Martin Luther Stimson comes as a real loss to all who knew her and her work during a long and fruitful life.

Emily Brooks Hall was born in Brainerd, Jamaica, West Indies, in 1857. Soon after, her family brought her to the States, and she graduated from Oberlin College in 1881. In the same year she was married to the Rev. Martin Luther Stimson, Oberlin T. S., '81.

That fall the American Board sent the young couple to China. While her husband went alone to Shansi Province, Mrs. Stimson studied in Tungchow, later becoming the first American woman to cross the mountains into central China. For eight years they lived and worked there, and her love for China and her practical interest in mission work there never failed.

Then followed some years of Home Mission work in North Dakota, and later service in our church in East Bloomfield, New Jersey.

But they longed to return to the foreign field, and the Board sent them to the Caroline Islands where they lived until Germany bought the Islands and German missionaries took over their work, and the Stimsons returned to the States.

Mrs. Stimson is survived by one sister, Miss Louie Hall of Rochester; two daughters, Mrs. J. D. Paterson of Rochester and Mrs. E. H. Acton of Stockbridge, Mass.; and two sons, James P. Stimson, of Syracuse, N. Y. and Louis A. Stimson, of Miami, Florida.

★ ★ ★

MISS EVA MAY SWIFT, veteran missionary in India, who died in Bangalore, India, at the age of eighty, had given 47 years of service to that country. She retired in 1931 in India. When Eva May Swift went out she was only 19. When she retired she was the possessor of the silver Kaiser-I-Hind medal from the Indian Government. An energetic worker, Miss Swift founded the famous Lucy Perry Noble Institute in Madura. Miss Swift became somewhat of a legendary character because of her unusual flair for organization and her ability to get things done. A traveler returning from a visit to India once said that Miss Swift was "the best MAN in the mission." An illustration of her spirit is found in the story of a certain grain field which government engineers had surveyed and pronounced sterile. Thereupon, Eva Swift and her Indian women associates and pupils proceeded to plant the land and harvest 10,000 bushels of grain.

Miss Swift was formerly a missionary of the Women's Board of Missions of the Interior and for many years the Congregational churches of Missouri supported her work. They raised funds for buildings to house the industrial workers which are known as the "Missouri Cottages."

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